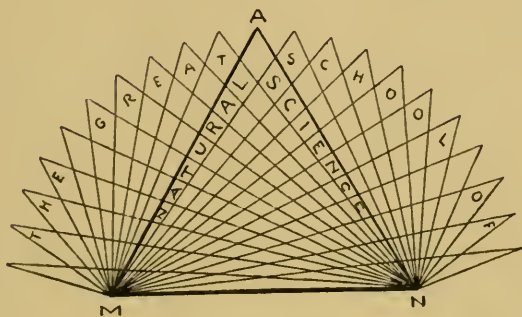


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

FEBRUARY, 1928

Volume III

Number 10

Addressed To The
Progressive Intelligence
Of The Age

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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Yearly subscription in U. S. A. \$3.25; in Canada \$3.50; foreign countries \$4.00. Single copies in U. S. A. 35c; in Canada 40c; in foreign countries 50c. Back numbers 50c.

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Entered as Second-class Matter, May 1, 1926, at the Post Office in Los Angeles, California, under the Act of March 3rd, 1879.

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THE GREAT WORK IN AMERICA

"Fools Deride, Philosophers Investigate"

THE MIRACLE GIRL

N my article on the subject of "THE MIRACLE GIRL," in the last number of the magazine, I promised to write another article explaining the scientific process by which the stigmata produced upon her body, may be produced, with almost endless variations.

To that end I will proceed as directly and as clearly as may be possible; and I will ask my readers to follow me as closely as the circumstances will permit, through the following explanations:

1. Every living cell of the human body is an individual generator of physical, or animal, more specifically "human" magnetism.

2. Thus, it can be understood and appreciated, that the human body, as a whole, is a great dynamo of energy, which we call "Magnetism."

3. This human magnetism diffuses itself throughout the entire physical organism, to the remotest and most minute particles of which the body is composed.

4. This magnetism constitutes the medium, or element, through which the Will acts upon the nerves throughout the entire body. The Will, uses the magnetism as a medium through which

to exercise its power over all the voluntary organs of the physical body.

For illustration, suppose I desire to lift my hand and lay it on my own head. I exert my Will, and send out, through the magnetic element diffused throughout my body, a voluntary impulse of command, to the nerves controlling the movements of my arm and hand. As soon as that impulse of command can be transmitted, through the magnetic element, to those nerves, they respond to the power of my Will, and my hand rises instantly and rests upon my head. That is what we call a "voluntary action," because it is one which is caused by the voluntary power of my Will.

5. There are, however, many activities within my body which, under ordinary conditions, are not caused by the power of my own Will. For instance, the heart continues to beat more or less regularly, quite regardless of the power of my Will. I may exercise my Will, to the full limit of its powers, to stop the action of the heart, but the heart goes on with its activities nevertheless, and it may be, in direct opposition to my Will. This is why it is that we call the heart one of the "INvoluntary" organs of the body—because its activities do not depend upon the exercise of my own Will. It continues to beat whether I will it or not.

In other words, there are certain vitally important activities of the human body over which God, or Nature, or the Great Creative Intelligence, has not seen fit to entrust us with voluntary control. In all such cases, Nature, or God, retains control. And it is doubtless most fortunate for us that this is true; for you can readily imagine what would be the most likely result if our heart-beats (con-

trolling the circulation of the blood throughout the entire body) were dependent wholly upon the exercise of our individual Wills. We would surely be diverted from our attention to exercise our Will about 60 different times every minute throughout the day and night, as well as through the years of this life. And what would happen the first time we should go to sleep and forget all about the heart action? Within five minutes we would be so dead we would not care anything about the heart-beats.

There are many other organs of our physical bodies which Nature has not seen fit to place under the voluntary control of our individual Wills. Take, for instance, the liver, the stomach, the intestines, the entire digestive tract, and the assimilative process. These go on acting under the direct supervision of Nature, and perform their work perfectly, so long as we do not interfere with their natural and involuntary action. In fact, the INvoluntary organs, activities and functions of our physical bodies represent more than one-half those of the entire physical body. And this is because we are not yet sufficiently intelligent, sufficiently wise, nor sufficiently trustworthy to be entrusted with the voluntary control of them ourselves.

But here is something in which every human being should be interested, namely:

By careful training, under instructors who KNOW, it is possible for us, through the power of Will alone, and the exercise of our voluntary powers, to gain control over many of the so-called "involuntary" organs and processes over which, generally speaking, Nature alone holds and exer-

cises control. And this extension of our voluntary powers, slowly extending the dominion of the human Will over the activities and processes of the physical body, is accomplished by learning how to control the magnetic element of the body, and definitely direct its activities to any and every part of the body, by the dominating control of our Will.

An illustration will help the reader to understand and appreciate exactly what this means: By repeated efforts, under the direction of one who has learned the process, it is possible, for you or for me, through the exercise of the Will alone, to remove all sensation from any part of the surface of the body. I have proven, by oft-repeated experiment, that I am able to withdraw all sensation from my hand, or from a given spot on my arm, or leg, that a needle may be thrust through the skin and flesh of that particular spot, without the least pain; just as truly and as completely as the same thing may be done by the use of a local anaesthetic, such as *cocain*. And this is accomplished by controlling the magnetism of my body, in such manner as to withdraw it entirely from that particular spot, or part of the body.

You have doubtless heard and read of recent hypnotic experiments by which the hypnotist has been able, through his control of the patient's mind and Will, to produce a profound "trance" condition in the patient. Under such deep trance control, the hypnotist, exercising his mental control over the Will and voluntary powers of the patient, may temporarily anaesthetize his (the patient's) entire body so that a major surgical operation may be performed upon the patient, without

the least physical suffering—or, even sensation.

If it were not for the scientific fact that the results of the hypnotic process upon the *mind* of the patient, are so vitally destructive as to overbalance the lack of physical pain during the operation, this method of anaesthetization would doubtless become the prevailing one throughout the entire world.

Fortunately, however, for the welfare of humanity, the destructive character and action of the hypnotic process, upon the subject, have been so completely demonstrated—and the great surgeons of the world have proven themselves so wise and so conscientious that, with very few exceptions, they will not permit the use of hypnosis upon their patients. And, for this humane attitude on the part of intelligent surgeons, we are profoundly indebted, and should be deeply grateful.

Now, let us get back to the "Miracle Girl" again, and answer the question that was in the mind of my inquiring correspondent: "How are these "stigmata" upon the girl's body produced?"

You have already noted the significant and important fact, that these stigmata appear upon her only when she is in profound "*Trance*."

According to all the evidence, so far narrated to us, in the newspapers, her trance is not due to any physically embodied *hypnotist*. What then? The answer, however remarkable the fact may appear, to those who are not familiar with the process involved is—that she is under the profound hypnotic control of some hypnotist who is on the *Spirit* side of life.

If you have ever sat in a "Spiritualistic Seance," or had the opportunity to observe any of the thous-

ands of "Mediums" who practice "going into Trance states"—you will know exactly what I mean by a *spiritual hypnotist*; and it will therefore not be necessary to occupy either time or space in explanation.

In the case of a "medium," or any other individual, such as the "Miracle Girl," who surrenders to outside spiritual controls—there is usually a considerable "Band" of ex-human (spiritual) individuals who associate themselves together for the express purpose of controlling the subjective individual, such as this girl.

Ordinarily there seems to be a very well and definitely formulated purpose back of these phenomena. Usually some dominant spiritual intelligence will constitute the leader on the spirit side of life. He will do just what anyone on this physical plane would do when he has a "Big Idea," but needs the cooperation and help of others of his fellows to enable him to carry out his plans and purposes. He takes a number of his friends into his confidence; he outlines to them his plans and purposes, and explains why he needs their cooperative aid. It seems to be an easy matter to find and induce almost any number of co-workers of this kind upon the spirit side of life.

Once the leader has his working force duly organized, he gets them together and gives them definite instructions as to their specific lines of aid. Then they all come together in the home of the "*Subject*" whom the leader has selected as the one most suitable and susceptible to their control and manipulations. They surround the Subject. Let us assume it is the "Miracle Girl" of Bavaria. The leader, who is a spiritual hypnotist, arranges each

one of his "Band" in his proper position. When they have surrounded her, and are ready to unite their efforts upon the subject, the leader instructs them just what each shall do to help him get control of the Subject.

When the leader, by the aid of his spiritual helpers, has obtained complete hypnotic control of the subject, he has absolute control of his subject's will and voluntary Powers. He is able, through this control, to manipulate his control of the magnetic energies of her body, to the full limits of his own powers. He can produce complete trance control of his subject. He can produce complete anaesthesia of the entire physical body of the subject. This is what occurs in the case of the "Miracle Girl."

When in that deep hypnotic sleep, the leader can control her vital magnetism as fully and completely as if it were his own. He can divert it into any part of her body, or withdraw it therefrom, whichever he wills to do. By his control of her magnetism, he may also control her entire nerve body, or nervous organism. By this control of her nerve body, he can control the circulation of her blood, in a manner far beyond what is generally understood by those who are not already familiar with the process involved.

Thus, he may flood the blood vessels in any part of the body of his subject. If he understands the process himself, and has made himself master of it, he can produce everyone of the "stigmata" that appear upon the body of the "Miracle Girl." He can bring to bear upon her circulation sufficient force to produce exudation of blood through the skin at any point he desires and Wills to do.

This, then, is the method by which these apparent "wounds" upon her body, her feet, her hands, her side and her brow, are produced, when understood and mastered by a skilled hypnotist on the spiritual plane of life, the production of such phenomena, such "stigmata," upon the body of a susceptible subject, are as simple as the exercise of the Will in any other definite line. This is equally true with the exercise of any other force in Nature. Once it is understood, and the method and process have been mastered, its exercise is profoundly simple—to the one who so understands. And it may be made to produce many phenomena which the unschooled mind is impelled to classify as "Miracles."

Again, let me say, it is a *misnomer* to call these stigmata upon the body of the peasant girl of Bavaria, "miraculous," They are no more "miraculous" than the simple swelling of your hand when you tie a cord around your wrist so tight as to shut off the circulation of your blood from that part of your body. By purely mechanical means it is possible so to manipulate the circulation as to bring about a bursting of the skin and the issuance of blood in profusion. You would not call that a "miracle," would you? Of course you wouldn't. Then, if you do not want to advertise yourself as a "wild-eyed enthusiast and fanatic," don't refer to the widely-advertised stigmata upon the body of the Bavarian peasant girl, as "miracles," or as "miraculous," They are just as "natural" as the movement of your hand when you exert your Will to make it move.

Your Elder Brother,
TK.

MY POINTS OF VIEW

JOSEPH A. SADONY

(CONT.)



HERE is neither truth nor falsehood" this friend replied. "There are only words. If you found a word that can so intoxicate you, keep it. Hug it, for God is but a word. I haven't yet found the word—or rather at different periods of my life I found different words: Liberty, humanity, God, Love, and I was drunken for a while—Now I am awake, wide awake, as it seems to me—Maybe I am profoundly asleep, as it seems to you. . .

"Nothing matters, in the end, of course, and philosophically (every trifle seems to matter for the moment.) Therefore—health and indifference, and a bit of money—and voila. . .

"My life has been quite different from yours. Largely a recluse and a student—but internally a turmoil, an ocean that beat against me—and often shot out empty shells and dead fish. . .

"It's strange—haven't your variety of occupations in which you surely must have seen the enormous stupidity of man and the blind distribution of fate—made you roar with laughter! Didn't it teach you the crude futility of things?

"But then, you belong to such a simple-minded race—such a boyish, enthusiastic race. I belong to an old, weary, ironic race—what somersaults we have seen! God's a clown, I believe! Joseph don't fool yourself. There is neither Heaven

where he can live, nor hell where his enemy dwells.. There is but the Earth—and basta! Soul, immortality, spirit—words, words!

“I am not afraid of Death—mentally, physically, of course, like everybody else—but not because of any hereafter. This makes me laugh. If any hereafter *does* exist, our existence on Earth can have nothing at all in common with it. Our morals and criterions largely shaped by the priests and the rich must seem as ridiculous, as insipid to spirits, as the laws of bacteria to us—worse—worse—

“But there is no hereafter—That’s the comedy and the tragedy of it—And here is the paradox—a pessimist and negator as myself loves life, because he knows that nothing else exists, and he hates her because she is such a prostitute. . .

“I’d like to spend some time in your place—and with you—because I am probably just the opposite of you. You can do so many things. I can do nothing—things fall out of my hands. You are an athlete. I am the laziest man in the world—prefer not to move at all. And as for business, I know as much as the man in the moon. No, I shall never agree with you—never. Therefore we shall never bore each other.”

“But, altho I hate man’s ideas, and have nothing but mockery for them—for man himself I have an infinite compassion—and God I hate. . .”

To this I replied, “Were it not for the fact that I have a great amount of pity and sympathy within my heart, and realizing that you are asleep as far as real joy goes, and did I not believe, down deep in my heart, that you are going to taste of my bread in spite of your belief, I would not have read your

letter, but would have answered it, which I will always do.

"I cannot help but think, in reading over your lines, when you say, "My life has been quite different from yours—largely a recluse and a student, but internally a turmoil—an ocean that beat against me, and often shot out empty shells and dead fish"—Why should it not? Isn't that turmoil activity? Is it not getting rid of those dead fish and abominations? And is not that ocean filled full of life, vegetation, and creeping things? Where there is a turmoil, is there not competition?—or why should it beat against you at all?

"The empty shells and dead fish are but your empty words. And your tongue is the outlet, which but expresses to whomsoever's servant it be at the time.

"My various occupations have taught me how blindly people will christen possibilities by the word Fate, Luck, and "hunches"... Just study chemistry for awhile and you will not need any "hunches" or Fate—when you realize the result and action of certain chemicals. Though you try the experiment a million times, with the same result. And instead of laughing at the stupidity and blindness to all possibilities, my heart would become heavy, as it would to see a bright young girl taking dope for the first time, with a belief that she was going to have a "great time." We need no hunch or fate to tell us the result. It is always the first apparent harmless simple step which leads us to Death or Life. Can you remember yours?

"Again, dear friend, you say that I belong to such a simple-minded race, such a boyish enthusiastic race. Is this not an assurance that I am but

climbing heights which your ancestors have done, but left you in the valley on the other side? What gives me that enthusiasm? Surely I did not create it myself. I can but say that I love the Sun for its light, lifegiving power, enthusiasm, and its youth, just as you love the moon with its sombre, yellow light—old and worn-out, and must in spite of all to exist, borrow its little light from the Youth, Light and Truth. . .

“It may be true that you belong to an old, weary and ironic race—therefore you stand as an old apple tree in a youthful orchard which grows three times faster than you. Can you deny their joy?—in which you cannot anticipate? Even though you may not admit that their truth is your own. And still, herein lies hope. I cut from your limbs a little twig, and graft it upon a younger tree, and lo and behold your personality bears fruit again—and you still live, even after that old rotten tree dies. . . !

(CONT.)



“Knowledge is never hidden from one who does his own part to understand.”



“We’re always given a chance to work at the thing we’re weakest in or afraid of most.”

MY STAR

GEO. PAUL BAUER



LOST in the wilderness of conflicting religions, dogmas and cults; puzzled by diametrically opposed theories of mundane philosophy and science; bewildered among the maze of widely differing teachings of psychology, I was like a mariner in a ship without a compass, upon a turbulent, dark ocean of uncertainty.

Searching for the harbor of content and happiness I ever kept a sharp lookout for the lighthouse of true Knowledge to illuminate my way. Tossed hither and yon by the waves of doubt, I tried my very best to steer a straight course, aided at long intervals by sudden flashes from the distant light of Truth.

But these flashes of Truth were too rare, too intermittent, to enable me to get my proper bearings; and so I continued on my blind, erratic course, sometimes traveling even in circles, making scarcely any headway, until, one day, I suddenly saw a great and brilliant star through a rift in the heavy dark clouds overhead.

Instinctively I knew that at last I had found the true guiding light. Filled with sudden joy and optimism I steered with renewed hope toward the promised land. And as I continued on and on, I gradually perceived more and more frequent and brighter flashes from the lighthouse of Truth far ahead; the dark turbulent sea of uncertainty about me gradually, very gradually, changed into a lake of tranquility. And far, far ahead I discerned with ever increasing distinctness the out-

lines and radiance of a beautiful land—the land of Truth, Wisdom and Happiness.

And, as I persevere in my travel, the bright rays of the lighthouse of Truth ahead become stronger, and ever stronger and clearer. And, if at times some cross current of doubt and uncertainty sweeps me off my course, and if the rays of the lighthouse ahead do not seem so bright, I have but to raise my eyes to the heavens above, and there, in all its purity and brilliance I behold my guiding star.

It seems like a great, benevolent, divine eye that beckons as if it were saying: “Come, weary traveler! Keep your eyes upon me, and I will guide you to that harbor where you will find what you seek:—Knowledge, Wisdom, Self-Completion, and Happiness.



LIMITATION

Why sit I here in the valley of limitation
Being endowed with power for the heights?
(Oh, but the pools of the valley must be cleansed)
Why polarize to pain, sorrow, even crime
Being a child of LIGHT.
Oh the Vestal Virgin must light her torch
And carry it aflame.
Why harbor attitudes of judgment, criticism and
intolerance,
Knowing the Constructive Way?
The Law of Love must be fulfilled.
The Gods must be satisfied.
The Plan may not be betrayed.

E. A. W. H.

TOWARD A WORLD WITHOUT DISEASE

DR. J. S.

Editor's Note: The Editor has known Dr. S. during the last several years. He is classed and known as an authority on Anatomy and Physiology of the human body.

Whether or not his views and methods of treatment *always* agree with the Teachings of Natural Science, I do not know; but I do know that he possesses much knowledge in the lines above noted.

He has written a series of short articles under the caption: "Toward A World Without Disease," of which the preliminary (merely clearing the ground) is the following.

You will note the commendable modesty of the good Doctor in the fact that the title he has chosen for his series of articles does not seem to indicate that he expects *immediately* to usher us into the kind of a "World" he mentions; but merely that he expects to point out for us the road that leads "toward" the delectable world he visions.

EDITOR-IN-CHIEF.



WE BELIEVE that the world does move and progress toward better conditions and life more abundant; that the goal of all science and arts is to make life perfect and beautiful on earth.

In some directions we are making giant strides, in others the progress is painfully slow. The average busy person can hardly have more than a faint

idea of the conditions behind the curtain of public life in which he and his fellowman are interested. Independent thinkers and observers are few—the sheep spirit holds the many.

As little as it is possible to abolish war by building greater armaments and inventing deadlier poisonous gases, or even reducing them by general consent; as little as it is possible to wipe out crime by building more prisons and enlarging police forces; so little can we ever think of ridding the world of disease by building more hospitals, getting more doctors, more nurses, more drugs, serums and concoctions. *Education alone* is able to turn the mind of man from his many aberrations. But it must be the right kind of education, that the blind may not continue to lead the blind indefinitely.

For ages, traditional knowledge, ideas and assumptions have held, and still are holding, the youth in schools and colleges in the sheep spirit by their text books which are revered and treasured as a man would the picture of his great-grandmother in full regalia of the crinoline and Dutch wind-mill-like ear flaps. New ideas are almost always scoffed at and ridiculed by those who should do the least of it, and persecution takes the place where approval should stand.

In the Movement toward a world without disease, the effort will be made to lay before suffering humanity the simple, yet wonderful scheme by which Mother Nature maintains the health of all her children. The attempt will be made to make it so clear, distinct and simple that small children can be easily instructed. If, then, the picture of this scheme be deeply inculcated into the minds of adults and children alike, the surgeon, in the near

future, will be mostly the only helper we shall need to mend our injuries from accidents—external causes.

Health is the natural, normal and harmonious state or relation of body and mind, in which all functions proceed without any disturbance, and result in bodily ease and mental serenity.

Sickness is a departure, or deviation, from the normal state of the body and mind, in which the functions are disturbed and obstructed, resulting in bodily and mental disease.

There is nothing at a standstill in the world. We therefore conclude that Nature abhors stagnation.

The Principle of Health, then, rests upon continuous change. The body is a mechanism, and as such must be treated mechanically; considered first of all from a mechanical viewpoint, and not from a chemical or bacteriological standpoint. These considerations must come in as secondary matters, together with our much beloved Psycho-Analysis. (So glad I didn't forget our latest "friend in need.")

There is a continuous movement of all the fluids and semi-fluids of the body going on, waste material and worn-out cells are forwarded for removal, and fresh building material for replacement, nourishment and repair, arrives at places wherever needed. This cycle or change is called "metabolism"; and it is an axiom that "the livelier the metabolism, the better the state of health."

This, now, is the first and most important point always to remember: A slowing down of this "traffic" tends immediately toward congestion or stagnation, and consequent disease and trouble.

In the mechanical scheme of our system we need, for the present, to consider only the digestive apparatus, the kidneys, the lungs and the skin. These are the four "highways" which have to do with the proper balancing of what enters into the body, and what is to be removed from the system. This is the second point always to be remembered.

The amount of anatomy and physiology of these organs that one needs to know is insignificant, and is sufficiently known to everybody. But for the sake of completeness I shall review these very briefly, leaving many interesting things to the time when we need to impress certain important facts deep into the minds of the readers. Graphically given, these will open one's eyes to the wonders and marvels of Nature in reverence and awe.

The Digestive Apparatus begins with the lips, and includes the stomach and intestines—a canal about 11 meters long.

The Kidneys are two bean-shaped organs, about 10 to 11 centimeters long. They are situated in the region popularly called the "small" of the back. They consist of innumerable minute tubes which filter the entire blood stream.

The Lungs are situated in the "chest." They consist of innumerable small air chambers into which minute tubes enter, carrying air drawn in by breathing—a process accomplished by the movements of a vacuum pump, the diaphragm, air tubes and certain muscular activity. A sudden release and relaxation of these muscles and the diaphragm causes the lungs to collapse on themselves and thereby to expel the poisonous products resulting from the contact of air (oxygen) with the

vitiated blood returned from the circulation for cleaning.

And last but not least, the Skin. It is variously estimated to have from 2 to 4 millions of pores—openings of minute tubes through which the body evaporates and excretes its poisonous fluids—perspiration. This great number indicates the importance of skin activity.

And here I may be credited with siding with the defenseless ones being told that Beauty is only skin deep; but I feel kind o' melancholy for having disclosed the fact that it is also very much punctured!

(CONT.)



“If none were sick, if none were sad,
What service could we render?
I think if we were always glad
We scarcely could be tender.
Did our beloved never need
Our tender ministration,
Earth would grow cold and miss indeed
It's sweetest consolation.
If sorrow never claimed our heart,
And every wish were granted,
Patience would die, and hope depart;
Life would be disenchanted.”

—Anon.

My Friend.



He may be six kinds of a liar,
He may be ten kinds of a fool,
He may be a wicked high-flyer,

Beyond any reason or rule.

There may be a shadow above him
Of ruin and woes that impend,
And I may not respect, but I love him,
Because—well, because he's my Friend.


I know he has faults by the million,
But his faults are a portion of him.
I know that his record's permillion,
He is far from a sweet cherubin,
But he's always been square with yours truly.
Always ready to give or to lend,
And though he is wild and unruly,
I love him—because he's my Friend.

I knock him, I know, but I do it,
The same to his face as away,
And if other folks knock, well, they rue it.
And wish they'd had nothing to say,
I never make diagrams of him,
No maps of his soul have I penned:
For I don't analyze—I just love him
Because—well, because he's my Friend.

Anon

SIGNS OF THE TIMES

J. W. NORWOOD

HYSICAL SCIENTISTS today admit the existence of unseen forces much more readily than they did fifty or even twenty-five years ago when there were no marvelous inventions such as the radio to make it a matter of common knowledge that such forces do exist. One has only to glance over the news papers and magazines to note the tendency toward more liberal views toward so called metaphysics or "that which is beyond the physical."

For example, read the following from Collier's Weekly of November 5, 1927, written by Edwin E. Slosson, who conducts the popular scientific column for that popular periodical.

MY INVISIBLE INFLUENCE

"My radio is in bad temper tonight. When I reach out my hand toward it and before I touch it the receiver growls at me like a cross dog that I try to pat on the head. If I come closer, it shrieks with fright.

In the museum of the National Academy of Sciences there is a sealed glass tube containing a minute amount of neon gas. Near it stands an induction coil but not connected with it in any way. Yet when I turn on the electric current in the coil the tube glows with a rosy light. I point my finger at the tube a foot away, and instantly the light goes out. I wave my hand, and the radiance rises and falls in the tall tube, dancing in time to my hand beats. It is not anything that I do which effects this action at a distance. It is simply

because I am there. The only connection between me and the apparatus is the connection that everything in the world has with everything else; that is, occupying space and time together, and in this case in close proximity. This of course is no potency peculiar to myself. How far it extends I do not know. It falls off, they say, inversely as the square of the distance, but there does not seem to be any limit to it. With more sensitive machinery it would become perceptible at greater distances.

So it is evident that my merely being in a place makes surrounding space different for an indefinite distance. I am the center of a field of influence, electrically, magnetically, gravitationally, and in how many other ways nobody knows."

What Mr. Slosson refers to as "my invisible influence," capable of influencing his radio or a tube of neon gas through a nearby induction coil, is of course the physical part of these emanations from the human body which students will readily recognize as a part of those four life elements mentioned and described in the text books of the School. Physical science will readily believe this "invisible influence" extends to any distance that physical instruments can detect it.

Many now speak of and admit "the aura" and some have concluded that certain "infra red" or heat rays from the human body act on very delicate apparatus at a distance of several hundred feet. Speculation as to the possibilities of "thought waves" are not uncommon among physicists today. Verily the world does move even though slowly.

A THOUGHT FROM PARIS

Here is a little quip from a press dispatch descriptive of the American Legion convention at Paris, which speaks for itself.

"Suddenly, on a sign from Commander Savage, the vast assemblage arose and the strains of "There Is No Death" throbbed through the building. Then came a moment's silence in memory of America's war dead.



A NATURAL SCIENCE LIBRARY



WONDER how many of our readers get a "thrill" from the above suggestion. Anyway I want them all to know that we, here at the Center, have had several thrills, over the idea; and are willing to share them with the students and friends of the Work who are willing to help us realize the *thrilling idea*.

Now that THE GREAT SCHOOL OF NATURAL SCIENCE is permanently and definitely established, and has a central headquarters with facilities to house and care for it, we feel that a splendid Library of kindred literature, covering the fields of Philosophy, Science, Metaphysics, Psychology, Fraternalism, Religion, New

Thought, History—such literature as would enable us to trace the march of human evolution, from the remotest antiquity to the present time—would be a most valuable asset to the School; and a splendid beneficence to the students and friends of the Work, in the years to come.

We already have the nucleus of such a Library started; and we want to see how rapidly we, altogether, can inspire this nucleus to develop and grow into the realization of our *Ideal*. To that end, if any of you who read this page, or any other friend of the Work, has one or more volumes (preferably antiques), within the scope above suggested; and would rather lend them to such a Library than keep them as personal possessions, we will promise to place them on the shelves which are, at the present, more vacant than occupied; and we will take the best care of them possible, under the circumstances; and try to make them of real service to the Work and the Cause which the Great School represents.

The following volumes would be most welcome at the present time:

INDO-AMERICAN BOOK CO. issues of
Key to Questions On Natural Science,
Zanoni and Zicci, A Strange Story (Bulwer),
Facing the Twentieth Century (King),
Secret History of the Oxford Movement (Walsh),
The Great Pyramid of Jeezeh (McCarthy),
Harmonic Birthday Book.
Life and Action, All Five Numbers of Volume 7
(unbound),
Life and Action. Bound Vol. IV

Your Elder Brother,
TK.

SELFISHNESS IN MOTHERHOOD



HAVE you ever stopped long enough to consider the important place Selfishness assumes in the lives of most people? Have you studied the extent of this weakness in human nature? If not, it may be surprising to you to have the statement that this evil exists in virtually every individual, in some phase or form, and to a more or less degree, and that it is at the basis, or in the background of almost every temptation and evil in human life. It is an appalling thought, nevertheless true.

The subject is so broad, so deep, so expansive, so general and so extensive that a volume would be required to analyze and discuss all its presentations in life. We all know enough concerning the evil to be able to recognize it—in others—when we desire. We have lived in the midst of it so many years and generations that it has become a most common occurrence. For this reason it will be discussed here only in a general sense, and analyzed only briefly as it applies to the mothers of today.

The dictionaries define selfishness as: "Caring unduly, or supremely, for one's self; regarding one's own comforts, advantages, etc., in disregard, or at the expense of, others; exclusive regard for one's own interests or happiness." Psychologists and philosophers define the word as—"The desire of an individual to *receive* more than he is willing to *give*."

The latter seems to give a more definite idea as to the real principle involved in Selfishness. It brings to mind the basic Law violated—the Law of *Receiving and Giving*.

The principle of Receiving and Giving is the essential foundation which determines whether an act is selfish or unselfish. It is this double function of the Soul which constitutes Nature's scale for weighing and determining the value of each and every human effort and operation on all planes of life, the physical as well as the spiritual and psychical. It is this function which determines the constructiveness or destructiveness of very individual effort, or thought.

The problem of Selfishness rests on the willingness of the individual to *give* as freely as he *receives*, with the same motive. It is based essentially, on the soul's primary twofold function of *Receiving and Giving*, equally, freely. If the individual's motive and desire are to *give*, without thought of reward or return, then he is unselfish. If his sole motive and desire are to *receive*, without giving in return, then he is selfish.

Mrs. Smith's husband says to her: "Dear, if you would do this errand for me today while you are down in the city, you would save me much time." Mrs. Smith knows she can be of real service to her husband—if *she will*. She replies: "All right, *if* you will do something for *me*." Or,—"It all depends on what I *get* for doing it."

If she does the errand for the purpose of inducing her husband to do something for *her*, then her act is purely selfish, for it is done solely for the purpose of *receiving*, and not for the pleasure of *giving*. If, however, she does the errand freely and willingly, with no thought of return, then her act is unselfish and worthy.

The latter is constructive and uplifting, while the former is destructive and unworthy.

Nature's primary function of Receiving and Giving is the scale by which the constructiveness or destructiveness of the act is determined.

If we use this scale at all times, and study the motives which prompt us to action, we readily can determine, each for himself, the selfishness or unselfishness of our lives. If the individual will do this, he will be surprised to find how many of his acts are purely selfish, and how exceedingly few are altruistic and unselfish. He will need no one to tell him. Moreover, it is the *duty* of every individual to do this. Unselfishness is an element of Soul growth and evolution. If a man does not study himself to know the amount of selfishness or unselfishness in his Soul, how is he to know whether or not he is developing in his Soul growth, and traveling the road of evolution? He cannot know. Hence he must study his own motives and weigh his acts in Nature's reliable scale of RECEIVING AND GIVING.

"One of the essential elements necessary to spiritual growth and Soul unfoldment is that kind of 'unselfishness' which impels the individual to give as freely as he receives. It stimulates in him an honest and earnest desire and purpose to render to his fellowmen a just equivalent for all he receives from them, whether in the realm of the physical, the spiritual, the psychical or the ethical nature.

"In other words, there is something in the spirit of 'Selfishness'—the kind of Selfishness that would impel one to receive more than he is willing to give—that chains the soul to earthly conditions. The man whose attitude of Soul impels him to strive for the advantage in every exchange will never achieve Spiritual Independence. The kind of

Selfishness, that impels an individual to take unfair advantage of another, or to withhold from another that which he knows to be his just dues, acts upon the Soul in a manner somewhat akin to the action of opium upon the physical nervous organism. It produces a kind of psychic paralysis, or coma, which arrests Psychic Growth and Spiritual Unfoldment."—TK.

Selfishness manifests itself in mothers, principally in the desire for :

1. Material possessions,
2. Intellectual attainment and prestige,
3. Public attention and applause,
4. Undivided love, confidence and companionship of their fellows.

The inordinate desire of a mother for the selfish acquirement of material possessions — money, dress, jewelry or property—is one of the most lamentable manifestations of Selfishness and leads her to the most unhappy methods of satisfying that Selfishness. In her effort to acquire these material possessions she will deprive her family and others of comforts and even necessities which they rightly deserve. She will withhold from her loved ones the pleasant things of life and the comfortable necessities of living, to satisfy her own selfish cravings. She will ignore their tender, sensitive feelings, and overlook their rightful ownership and possession. She will scorn hearts' desires and even the Soul cravings of her little ones. Sometimes she will resort to immoral and degrading acts to satisfy the insatiate and demoralizing, selfish desires for material things.

There is a mother who, in her love of clothes and personal adornments, spends the greater part of

her husband's earnings for these things, and allows her children to go about in rags and worn-out shoes, as well as deprived of the kind and amount of nourishing food to satisfy their physical demands. These children, though young, already have learned the horrible results of their mother's selfishness, and suffer daily humiliation because of her insatiate love of self. They have before them a terrible example of self-destruction.

With bowed heads, in humiliation and shame, we are forced to admit that there are all too many of our sex and of the sacred institution of motherhood who sell their Souls and bodies and live in immorality and degradation merely to satisfy their demoralizing selfishness for material things. Their degradation and immorality are reflected upon their homes and their innocent families. The latter suffer the effects of their poisoned and destructive influence.

There is the mother also who becomes consumed with the demon, Greed, and who resorts to all kinds and degrees of methods and means to store up material gain. In our travels through life we have met her. She is one of the many whose inordinate selfishness expresses itself in the desire for material possessions.

(CONT.)

NONETA RICHARDSON.



CAN NATURE BE FOOLED?

S. W. WILLIAMS



BRAHAM LINCOLN said: "You can fool all of the people part of the time and part of the people all of the time, but you can't fool all of the people all of the time."

To this fine statement may I be permitted to add another fact, that is: that you can't fool Nature any of the time. It is the last part of this statement of which I wish to speak.

Nature is never to be fooled. She never sleeps on the job. Neither does she ever go on vacation. She works in the same fashion that the loaned money accumulates interest. The interest piles up whether the owner of the money is asleep or awake, whether he is on the job or on vacation.

You can always trust Nature to deliver the goods you have ordered if you have paid the price. She delivers the exact amount, neither throwing in extra for good measure or deducting any for her commission. The man who was going to stop drinking whiskey but would take one more drink and not count it, may or may not have been joking, but it is positively certain that nature would count the drink and also deliver the effects that accompany it.

Nature excuses none of us for our ignorance or our errors. If we put in the wrong call, we are disappointed when the delivery is made. She never gets her wires crossed. She employs no poor bookkeepers who deliver wrong orders, or take the wrong amount of change. If we put in an order for bad health and act the part out, according to our order, we get bad health. If we want

vigor we ask for Nature's requirements and when we fill these we get our results.

We may fool even our best friends about what our real character is, but Nature will never be fooled. She knows exactly what we are, indeed she has always been helping to make us what we are. Those who hold that to do evil is all right, but it's getting caught that is bad, have never taken into consideration the part that Nature is playing in the game. Every thought and every act plays its part in forming our character. About our real character we may fool all the people part of the time, and part of the people all the time, but we can't fool all the people all the time, and we can't fool Nature any of the time.

Suppose we are told by the store keeper to go and pick out what we want from among the goods in his store and then report to the clerk for settlement. Suppose also that we have ample opportunity to report the purchase at less than it actually is, without fear of the error being discovered. This opportunity often comes to the writer and no doubt to many of those who read this article. What have we then gained? Have we not paid a greater price than the actual cost of the goods? We must not forget that Nature has made a record of it in our character. The account is kept in a more important place than the merchant's ledger. Even though we may have fooled all the people about this account, still we and Nature have recorded it, and Nature will not misrepresent, neither will she be cheated or fooled, one iota.

What we think and feel and do are the things out of which character is made, and character building is the most important thing in life.

LETTERS FROM A SAGE

SIGMUND LOWE



DEAR REVEREND:

I feel very keenly the fact of your concern as to my spiritual welfare. For knowing, as I do, the really kind and loving interest which you have toward me as "one of your boys" of years ago, I am naturally constrained by my desire in no way to hurt your feelings.

And yet dear Friend, in analyzing your character, I realize that above all things in the world, you love Truth. And in spite of your particular religious bias and shall I say, prejudices, you seem to be one of those staunch Souls who deep in their hearts, admire an individual not so much for their particular beliefs or disbeliefs but rather for the evidences of character which they manifest. Consequently I feel sure that you would far rather have me express an honest opinion consistent with the living of a life than to profess a belief which deep in my heart I repudiated.

And in this connection, I am reminded of a conversation with a very dear friend, who made the statement that she really had a great deal of admiration for the true and consistent atheist. For in her experience she had contacted two or more individuals, professed atheists, with no belief whatever in a future life and looking to no rewards. And yet these individuals manifested evidences of the most sublime character development. They lived noble and constructive lives, dedicated to the welfare of others. And this they did regardless of their atheistic belief on the principle that we owe a duty to our fellow man and should under

all circumstances help by our living to improve the conditions of this earth plane in order that those who come after us may have the benefit of more wholesome conditions.

And let me assure you dear friend that in these particular instances I fully agree with the lady's attitude. For these men express in their lives the very essence of true religion. "By their works ye shall know them." And as one of the most exalted Souls of the twentieth century has said, "Religion is not a matter of duty to God, but of duty of man to himself and to his fellow man."

Now then, could you or any other high-minded ecclesiastic consistently remand these noble Souls to the tortures of Hell and Damnation, when almost every element of your creed, teaches the profound justice of God's law, and "As ye sow so shall ye reap," and not those who say, Lord, Lord, shall enter the kingdom of heaven, but those who do the will of my Father" etc, etc? Ah no, for I am sure that you would be one of the first to commend this really noble exemplification of pure altruism. And if there is a future life (in which I fully believe) in which one's status and happiness are absolutely dependent upon his life and activities here, then possibly these individuals will find themselves upon a much higher plane of spiritual activity than the so-called religious bigot who is more concerned with the letter of the law than its spirit, or with that particular product of religious teaching whose activities are governed by the desire for future reward.. For these latter individuals certainly do not do right for the sake of right and their so-called altruism is a misnomer for it is neither wholesome nor spontaneous.

So then Reverend Sir, altho I am highly grateful for your loving interest in my welfare and in your desire that I still remain, in outward form at least, the creed of my ancestors, I can only repeat to you the words I wrote to my own dear Father a short time before his passing on. For being very much of an orthodox trend of mind, he too was concerned even as you are. The substance of my letter was as follows,—

“Dear Father: We are living in a new day and age. And I cannot conscientiously keep up the observances of an age old creed whose influence cramps and restricts my Soul’s freedom. For your creed like that of most others has become narrow, dogmatic and unpliant. It may at one time have satisfied the requirements of a particular group of individuals confined within the limits of national boundaries. But times have changed. Our new scientific means of communication, the marvellous facilities for speedy travel, etc., has gradually broken down these boundary lines. And thanks to a more universal educational system, in which the “movies” are playing no small part, man’s mental limitations are gradually expanding.

“No more can it be said, ‘that one part of the world does not know how the other half lives.’ For with this great migration and intermingling of nationalities, sectarian individuals are beginning to realize more and more that other individuals are not so bad after all. For aside from our little petty prejudices, we find ourselves in the last analysis, just plain, ordinary mortals, human beings with the same hopes, fears, ambitions and aspirations.

“There is no one, I believe, who has greater rev-

erence for the Supreme than I have, but my God must be something far greater than a mere tribal spirit. To me He is the one ineffable Presence—the infinite Source of Power—The Supreme Intelligence, pervading and sustaining us at all times—Omnipresent, Omnipotent, Omniscient—the Father, Mother of all, regardless of race, sect, creed, nationality or petty belief—whose fundamental activity expresses itself in the infinite variations of universal life, whose highest activity is universal Love, Whose highest law is universal Justice inviolate.

“Now then, dear Father, none of us knows just when we may have to leave this mortal coil, and you yourself have confessed to me that you feel your days to be numbered, and that you are looking forward with joyous anticipation to the moment when you can discard your worn-out disease wracked physical instrument. Why not then, make a valient effort to break away from a narrow racial creed. Go into the next life with your mind unencumbered by those petty religious antagonisms and hatreds, the mass manifestations of which have been the cause of nearly all the great wars in the history of the world. Become a free Soul, with clear spiritual vision, unstigmatized by prejudice and superstition. And if the teachings of all the world’s greatest religions have any basis in real facts, which every element of reason and intuition tell us they must have, then surely will you be glad. For your efforts to break clear of the old rut and to enlarge your mental concepts by a broader, more tolerant and more comprehensive religious view based upon the facts of Nature, will help to lighten your spiritual gravity and enable you more freely

to soar to levels of spiritual life and light, whose brilliance, we are told, baffles mortal powers of description"—

This, in part is the letter I wrote, and let me assure you that I experienced one of the most serenely happy moments of my existence, upon reading my beloved Father's answer, in which he said, "My Son, I have read your letter very carefully, I am proud of you." For then I knew that in his particular case, one of the greatest barriers to real spiritual progress had been broken down.

Sincerely,
G. G.

OLD, BUT—

Get the habit of—

Early rising
Retiring early
Eating slowly
Being grateful
Being punctual
Fearing nothing
Speaking kindly
Seeking sunshine daily
Speaking correctly
Closing doors gently
Neatness in appearance
Relying on self always
A forgiving spirit
Being industrious
Always being progressive
Always paying as you go
A quiescent concentration
Daily physical exercise
Being accomodating
Economy, not stinginess
Hoping on and hoping ever.

—Author unknown.

THE QUESTION BOX



QUESTION: Quoting from "HARMONICS OF EVOLUTION,"

"As already explained, every individual earthly Ego inhabits and operates two material bodies, the one physical and the other spiritual. As already explained, each body is provided with sensory organs adapted to the vibrations of matter upon its own plane. It is through these two material instruments that the third and highest entity, the Intelligent Soul, operates for the acquirement of knowledge and the attainment of happiness."

Will you kindly explain the difference between the "Ego" and the "Intelligent Soul?"

ANSWER: There is no difference. They refer to the same thing. In other words, the terms are synonymously employed throughout all the literature of NATURAL SCIENCE.

QUESTION: When seeing things spiritual with the spiritual eyes, do they appear clear and distinct; or the same as they would be if they were physical and seen through the physical eyes?

ANSWER: Spiritual vision is even more perfect than physical vision. It sees, therefore, more distinctly than the physical vision.

The reason for this is that the spiritual atmosphere is immeasurably clearer than our physical atmosphere.

If you are one who has spent much of your life out upon the plains and comparatively level countries such as comprise the middle and eastern states of this country, you will note the fact that when you ascend into the higher levels of the Rocky Mountains, the atmosphere becomes so

clear that you find it very difficult to estimate distance correctly.

I recall an incident of a young hunter from the lower plains, who made his first trip into the mountains. Standing on the side of one mountain, he saw a group of three fine deer just across from him on the side of the opposite mountain, at about the same level, grazing in an open glade. They took no notice of him, and were not the least alarmed at his presence. Naturally, he was greatly excited, and very anxious to "get his deer." He found a boulder handy, got behind it, rested his gun across it, took the most careful and deliberate aim possible (and he was a good shot—down on the level plains where he lived—), and fired. To his utter amazement, the deer did not even move, but went on peacefully grazing, as if nothing had occurred. He tried again, with the same result. He tried again, and again. Then he decided there must be something wrong with his gun. He examined it carefully, and found it all right. Then he tried some more, but the deer appeared not to know of his presence, or attempts to kill them. He was completely mystified.

Finally, however, an old mountaineer, who was acting as his guide, asked him how far he thought it was across to where the deer were feeding. He replied that it was about 150 yards. He was deeply shocked and offended, when the old mountaineer informed him that it was not less than three miles, possibly more. The young man would not believe it, until the older man suggested that he go across to the little glade, and step the distance as he went.

It took a couple of weeks to adjust his eyes to the clear atmosphere of the mountains, sufficiently

to be able to estimate distance with any degree of accuracy. Those deer appeared to him within easy gunshot.

This same difficulty is met by the individual who first opens his spiritual eyes and obtains a view of his environment. He finds himself utterly unable to estimate how far it is to any object upon the spritual plane, especially if it is anywhere beyond half-a-mile. It becomes necessary for him to do a lot of experimenting, in order to adjust his sense of distance to the clearer spiritual atmosphere.

QUESTION: During the past several weeks, while walking down town each morning, I have been trying to practise your breathing exercises as given in one of the Booklets, together with the affirmations relating thereto.

But just when I am most fervently declaring: "As I draw this *pure* air into my body," etc.—I generally get a good whiff of some "tin lizzie's" exhaust. Pfooie!

The exercise is undoubtedly constructive; but what I am anxious to find out is: How can it be effective on the foundation of such persistent affirmations of something—"what ain't so"? What can I do about it? Stop breathing?

ANSWER: Yes! That's *one* way. Another would be to wait until "Lizzie" is at least a mile away, before you breathe again. Another might be to stop breathing until Lizzie's "exhaust" has *exhausted her*; then begin where she left off, if your exhaust is any better than hers. If not, why kick? You might also take a day off for a "wind fast," during which to invent some way of divorcing "Lizzie" from her "Whiff"—except for the

injunction: "What Ford and God hath joined together let no man put asunder."

These are mere suggestions, and are not intended to represent the views of "*Cosmic Consciousness*."

QUESTION: I am told by an old well-digger that he found the links of an iron chain in a formation core taken a depth below 3000 feet, in a well that was drilled on the Tulare Lake bottom near Taft, California. This formation is, I believe, Miocene, in the Cenozoic Era. Surely the Miocene is too old to contain any such evidence. Is there some mistake?

ANSWER: Yes, my dear Friend, there must be some mistake in the evidence to which you refer. This is apparent from the following facts:

1. An iron chain would imply that it was made by MAN.

2. The life of Man upon the planet is limited to the QUATERNARY period of the CENOZOIC Era.

3. The TERTIARY period of the same Era came before the QUATERNARY.

4. But the *Miocene* came within the TERTIARY, and is therefore within the period before Man appeared upon the planet.

5. Hence, either the geological formation was not *Miocene*. Or,

6. The chain was not made by MAN.

And there you are. "Pay your money and take your choice."

TK.

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